THE LATTER-DAY SAINTS

MILLENNIAL STAR.

"Holiness unto the Lord."

No. 40, Vol. XXXIV. Tuesday, October 1, 1872. Price One Penny.

SLUGGARDS.

By giving people a fixed aim in life it makes them work harder and more persistently. The vast majority, too, are often so engrossed in the pursuit that they have no time to feel disappointed, even when their heads are grey and their steps feeble, and the object of their pursuit is still as far off as ever. This is the case with ordinarily industrious people. The sluggard, however, is an exception to the rule. He is ever longing for the life of luxurious idleness—when he shall have nothing to do but eat, drink, sleep, loll about, and make himself generally comfortable. Indeed, it would be more correct to say, that he is constantly fuming and fretting because he has it not. But about the very last idea which enters his head is that he should put his shoulder to the wheel and do his best to earn for himself a position of happy independence. No, he imagines that the means should be given him. He is very hardly used if he has to work ever so little for his bread. He will become almost green with envy as he sees the millionaire roll along in his carriage while he crawls along on foot. He will drop his work every now and then to bemoan his hard fate, and tell his companions of the easy times certain individuals he knows have. There is always a large number who are better off in this respect than he is. But he will never work when he can help it; not he; not even the most acute master shall make him "kill himself." He is content to take things easily, and hope for something to "turn up," which will render it unnecessary for him to inconvenience himself in any way. Seeing that good things rarely "turn up," through merely hoping, he has generally to wait until he is thoroughly disgusted, and finds himself "going to the dogs." Even then, so far from thinking any blame attaches to him, he considers himself an ill-used individual. He is stupidly cool to most of his old friends because they have left him far behind in the race of life. Why should Stirandpush become as wealthy as a London alderman, and he remain as poor as a church mouse? It is nothing to him that Stirandpush, when a younger man, used to work early and late, while he was idling his time or slumbering in bed. Supposing he used to shirk his work as a schoolboy, as an apprentice, and as a servant; supposing that when he had a business of his own he could not persuade himself to take the trouble to look after it, is that any reason

why Stirandpush (who has done just the opposite of all this) should get on better than he should? At any rate, to his ill-regulated mind, it is no reason. He hates Stirandpush for his success, which, he will tell you, is quite undeserved. He can recognize no merit; it is all luck. Any body who works hard and is successful he calls lucky. As for himself he is unlucky; his misfortunes are all owing to his ill-luck, and his sluggishness has nothing whatever to do with them. Why has not he a rich maiden aunt or an old fogy of an uncle who would die and leave him a fortune such as his friend Lucky had left him, by an old woman whom he never saw in his life? Why does not some philanthropic individual take him in hand and get him some comfortable appointment under Government, where the pay is large and the work *nil*? He goes on waiting and waiting for something like this to "turn up," grumbling and remaining idle meanwhile. It makes little difference whether he has a wife and children. Though he demurs to work himself, he has no objection to their working. His wife may write novels, teach in a school, look after a business, or go out charing until she is thoroughly wearied, and he will not complain. He will condescend to stoop to criticize her labor. If he is generously inclined he may, perhaps, concede that it is very well—for her, but nothing, of course, to what he could do, if he chose. Poor thing, it rarely strikes her innocent heart to inquire why, in the name of goodness, he does not choose. It rarely strikes her that she is hardly used; that it is anything but right he should eat the bread for which he has not worked; that he should be permitted to occupy the easiest chair in the chimney-corner, to lie in bed till noon, and then to loll about the remainder of the day in dirty *deshabille*. It is his pleasure to smoke a nasty pipe all day long, and frequent that awful place round the corner. It grieves her to see him do so, but it would be too cruel to attempt to deprive him of those little enjoyments when he has so much trouble and disappointment to bear. He has quite succeeded in persuading her that it is not his fault that he has not risen in the world, and she almost thinks, as he professes to do, that there is some mysterious conspiracy afloat to prevent him getting on. Very likely she considers him the greatest genius living. He imagines himself perfectly entitled to the earnings of his children, and will accept assistance from his friends without any loss of dignity on his part. He appears, indeed, to consider himself, in some inexplainable manner, entitled to a share of their wealth, and becomes quarrelsome if it is not accorded him. He is, indeed, in a pitiable plight when he has got no one to look after him. He can rarely do anything to raise himself, for there is nothing potent enough, short of starvation, to make him really work. Sooner or later, the chances are, he becomes a dirty, unkempt, disreputable, misanthropical vagabond. What a large number of such selfish sluggards there are living in our midst!

There can be honest sympathy with the man who has earned the luxurious idleness which he enjoys, but there can be none whatever with the genuine sluggard. The wholesome maxim, "he who will not work neither shall he eat," is one which they should be made to thoroughly appreciate. It is, in fact, a crime to relieve a fellow who is in possession of all his strength and faculties. He is not a genuine man, who, under no circumstances, will honestly labor; he is a creature almost beneath contempt.

THE IMPENDING RUIN OF ENGLAND.

A writer in a recent English review has produced a powerful satire on the military helplessness of England, so minute in its details, and so vivid in manner, that it has almost created a political panic in the country, and bids fair to create the liveliest interest in the far-seeing throughout the world.

The author, speaking as an old man to his grand-children in 1925, tells them of the conquest of the British kingdom by a German armada in 1875, and of the final subjugation of the English people. The material elements of the story are so true in fact that the narrative seems utterly unlike fiction, and may well serve as a text for a renewal of the current topic of the decadence of England.

Much as Englishmen are wont to resent as an insult the charge that they are a nation of shopkeepers, it is now a very earnest fact that the material prosperity of the commercial classes in that country has caused the nation to forget its loss of influence and power beyond the seas, and its insular isolation and increasing impotence at home. London has grown big and rich through her commercial system, but her prosperity is the bustling activity of a huge workshop dependent upon friendly neighbors for raw supplies. Meanwhile pauperism has become a caste in the State, the youth and vigor of the country are seeking the world's end, the non-productive classes are increasing, the coal and iron mines show signs of exhaustion, and the immense debt does not decrease. England is a workshop where the looms would stop if foreign countries, becoming inimical, should refuse to send supplies.

And while her industrial dependence is so great, her military helplessness is not less surprising. Time was when the British empire was vaunted as a mighty power, upon whose possessions the sun never set, and whose drum-beat accompanied that luminary round the world, but a greater than the British lion now disputes the supremacy in Europe. The British forces, which in by-gone years have beaten the Russians, the Austrians, and even the Prussians, must now yield to the mighty army of *Pickelhaube*, starting up from the Brandenburg plains, which has led the imperial army of France captive. The claim to the title—"Mistress of the Seas," is now put in abeyance in obedience to the behests of the disciples of the bread-and-butter philosophy and their commanding catch-word, "Does it pay?" The importance of England twenty-five years hence, before this rising power, is graphically pictured in a sketch of our author, the outlines of which we reproduce. In the days of that great invasion the course of things was shaped in manner somewhat as follows:—

"First, the rising in India drew away a part of our small army; then came the difficulty with America, which had been threatening for years and we sent off ten thousand men to defend Canada—a handful which did not go far to strengthen the real defences of that country, but formed an irresistible temptation to the Americans to try and take them prisoners, especially as the contingent included three battalions of the Guard. Thus the regular army at home was even smaller than usual, and nearly half of it was in Ireland to check the talked-of Fenian invasion fitting out in the west. Worse still, though I do not know it would really have mattered as things turned out, the fleet was scattered abroad; some ships to guard the West Indies, others to check privateering in the China seas, and a large party to try and protect our colonies on the Northern Pacific shores of America, where, with incredible folly, we continued to retain possessions which we could not possibly defend. America was not the great power forty years ago that it is now; but for us to try and hold Territory on her shores which could only be reached by sailing round the Horn, was as absurd as if she had attempted to take the Isle of Man before the independence of Ireland."

Dark as the picture is, it is a serious one for Englishmen. It is a truth which the thoughtful may not deny, that the prosperity of England is mainly artificial—that it is based upon foreign trade and financial credit, that when once the course of trade is diverted from these shores, it can scarcely be regained, and when the credit of England shall be shaken, it may not be restored. It may sometime be discovered that it is not true that Providence has ordained "that England shall always borrow at three per cent., and that trade shall come to London docks because they are located in a little foggy island, set in a boisterous sea."—*Ex.*

A WOMAN'S VIEW OF THE TRAINING BOYS REQUIRE.

Some remarks that have appeared in your paper lately on the training of boys have greatly interested me, and if not intruding I should like to bear my testimony. A few years since I was engaged as a special teacher in several primary schools in one of the wards of New York City. Every alternate week about fifteen hundred boys came under my instruction, which was given in short, simple lectures. The subjects taught were various, and among them was the human body. The manner in which the boys received these lessons on the body impressed me deeply. When I explained in words suited to their capacity something of its wonderful mechanism, and of God's loving wisdom in its construction, and of its sacredness as a redeemed body and of the respect we should pay towards it as his work, and the home of the soul; and then proceeded to develop their perceptions of the truth that as He had created it so He loved to provide for it still, and wished us to take good care of it, and would surely call us to account for the way we had used it, even as they themselves would call anyone to account to whom they had entrusted any property of their own. I was surprised at the earnest attention they gave me. And it was not confined to any one class of boys; all classes were equally interested. There was undoubtedly a willingness to receive the instruction offered. I remember saying to a teacher one day, just after finishing this subject—"I am satisfied that if these boys grow up to be bad men, the cause must be found in parental neglect, for I have found the boys in all the schools just as attentive to my words, just as willing to learn how to be good as the girls—I cannot discover the least difference." And among my intimate friends I number four mothers who have brought up their boys and girls under the same moral restraints, and the young men are now fully equal to their sisters, while at the same time they possess a strength of manly character never found with men of wicked principles. Many parents are enduring inexpressible agony through the conduct of their sons, who might be rejoicing over their integrity, if they had only been as thoughtful for them as for their girls. It is common in families to see sisters holding good moral positions while the brothers are living dishonorable lives or have gone to dishonored graves, and in all human probability there is no hope for many of our boys unless they can have more help in self-government. And no doubt numbers of those men who have broken God's physical laws have exclaimed in anguish when they comprehended their degradation: "If father or mother had only told me that such fearful probabilities were in my nature so that I could have struggled against them in time!" Train a boy in the proper respect for his body, that respect which Christianity demands of its followers, inform him at the right time of the dangers before him, and how he may know them, and few, very few, boys will choose a life of degradation. Multitudes fall at first through ignorance of the perils in their path, and of the manner in which they may be avoided or overcome. They have never been prepared for the Christian battle of life that overcomes evil with good, scarcely been warned that there is any evil to be overcome, and in the sight of God the parents of these must be held responsible. May God hasten the time when our boys will be considered as valuable as our dollars and dresses, and when all parents will give as much earnest thought to the moral training of their sons as fathers now give in the investment of money, and mothers to the trimming of apparel.
H. M. M. in Brooklyn Eagle.

At an inquest held recently in St. Pancras, by Dr. Lankester, on the body of a child which had been found dead, and had evidently been murdered, the coroner remarked that while the laws for the protection of infant life remained in their present state, this massacre of infants would continue. In London alone over 300 cast-away children were found annually.

ANOTHER SLASH AT NEWMAN.

The *Deseret News* says:—

Some of the Methodists appear to be introducing a highly colored vein of politics into their religion, and others do not seem to be very well satisfied about it. "A Methodist" writes to the New York *Sun* in a rather indignant manner, and brings up an old Revd. acquaintance not in a way to do the gentleman much credit. It is none other than the Rev. Dr. J. P. Newman, who, with other brother reverends, is presented as being just now far more anxious to convert people to politics than to religion, to Grant than to Jesus.

"A Methodist" goes into the antecedents of the Rev. Newman, and says that during the war and while Gen. Banks was Major-General commanding the Department of the South, headquarters at New Orleans, Dr. Newman appeared in that city. A few days subsequently, by military order, the Carondelet Street Methodist Church, the first in point of wealth and influence in the South, was turned over to the Rev. Dr. Newman. The old pastor was dispossessed, he and his congregation, upon a military order, and at the instigation and request of the Rev. Dr. Newman. In less than a month the old pastor died of a broken heart.

General Canby succeeded General Banks, and upon his accession, on the petition of the trustees of the Carondelet Street Church, their house of worship was restored to them, and the Rev. Newman was set afloat once more. He went to Washington and laid his case before President Johnson, who is said to have answered, "Mr. Newman, if you wish a church, go and build and pay for it, as they have done."

Through political influence the Rev. Newman became chaplain of the U.S. Senate, and pastor of the Methodist Metropolitan Church in Washington, and made a polemical expedition to Utah, his expenses being paid there and back. Subsequently, through the same influence, he obtained a free pass to Labrador and back. And now, says "A Methodist," the Rev. Newman is religio-politically stumping for the bridge that has carried him safe over.

MISSIONARY JOTTINGS.

Elder Stephen C. Perry writing to the *Deseret News* from Springville, Utah, under date of August 24, says:—

Dear Sir—I left Salt Lake City on the 14th of November last, in obedience to a call of the Semi-Annual Conference in October, to travel in the United States. I left Ogden on the 15th, in company with about sixty elders, going on their respective missions. We had a good trip across the Plains, with slight exceptions.

I spent a few days visiting friends in Nebraska and Council Bluffs. From there I traveled direct to Mentor, Lake County, Ohio, where I have a brother and sister; but they, like most people, know all they want to of "Mormonism."

While at this point I visited Kirtland. The town looks old and dilapidated, many old houses ready to fall, yet there are a goodly number of pleasant looking places, both in and adjacent thereto.

I noticed the house formerly owned and occupied by Joseph Smith, which had a very common sign (for sale). The Kirtland Temple is also for sale. This building, I was told, was sold on an execution many years ago for about $60. This was the first Temple built by the Latter-day Saints, and was dedicated in the Spring of 1836. It is 55 x 65 feet in the inner court. The outer court adds on about twenty feet more, and is two stories high, and I think about twenty feet to each story, finished with school rooms in the attic, with dormer windows. This house is built of rough stone, except

the basement, the cornice, window and door frames. The rough or uncut stone was covered with hard finish or cement, and although it was finished over thirty-six years ago, I noticed only one place that the finish had ever fallen off, and this happened at the time of the burning of the printing office, about two years after completion. The building is in the hands of a man by the name of Huntley, of Illinois, and can be bought for about $2,000. It is unused and has been for many years. A man by the name of Bond has the keys, and he waits on many strangers who visit there. He was very kind to me, as also his family. They were formerly members of the Church.

While there, I spent a night with Luman Carter, who was leader of the choir at the time the Saints resided in Kirtland, and is now a spiritualist. I also took occasion to speak of a remark that had been made to me by a lady, a day or two before, that a great deal of the prejudice that existed against the Church was because rumor said the "Mormons" were thieves. I replied at the time, I guessed a good deal of thieving was done on "Mormon" credit. I alluded to this, and Mr. Asa J. Bump, son of Jacob Bump, of Kirtland memory, and son-in-law of Luman Carter, replied that it was so, and went on to state that there was a protracted meeting of the different sects, held in the Temple about 1847 or 1848. This meeting was held for nineteen days and nights. A minister of the Baptist denomination, named Weaver, presided. In the course of the meeting they got so warm, that they began to confess their sins. Mr. Darius Martindale confessed that he stole forty bushels of wheat belonging to E. Holmes, Esq., out of the mill, he being the miller at the time. His son, Cyrus Martindale, confessed that he stole a bolt of sixty-five or seventy yards of cloth from the bars at the woolen factory in Kirtland, also a dozen locks from a store in Kirtland, also that he stole money from the pockets of Joseph Coe's son, while said Coe was boarding in his house. Coe spoke to him of his loss and Martindale accused his own nephew of the theft and turned him out of doors, and he had to quit the school in consequence. Another confessed to stealing some sheep; one man to stealing a plough. One man wanted to confess something, but concluded it was so heinous that they could not pardon it. Many confessions were said to have been made to the Priests privately, in fact, the spirit of confession ran so high that Mr. Weaver, the minister, said they must stop confessing, or they would ruin the town of Kirtland, advising them to confess to God, etc., but at the close telling those who had not confessed that they had committed the sin against the Holy Ghost. Cyrus Martindale is now a Presbyterian minister, and a brother of his, now a minister of another sect, also made similar confessions. The above thefts, Mr. Bump told me, were committed while the Church lived in Kirtland, and were all charged to the "Mormons," except the pocket money of Coe. Luman Carter and Bump's wife corroborate the same, also Mrs. Bond and Mrs. Hadlock, Mr. and Mrs. Norton Stray, also Mrs. Jenkins, and two maiden ladies by the name of Jones; all nearly agree in the same.

Now, Mr. Editor, was there a spark of the spirit of inspiration still lingering within those walls, that caused them to rise and confess those crimes, that at some future day the innocent might be exonerated, or did Satan overshoot himself in this matter?

I traveled east as far as Wyoming County, New York. The inquiries generally made were, How many wives has Brigham Young? And where are the Mormons going to this time? As if it was a settled point that we had to move again.

On my return I stopped at Quincy, Ill. Passing up Broadway one evening I noticed a very fine edifice on my left. Turning the corner, I passed over to the next street, and on nearing the building, which proved to be a college, I noticed a large stone with a face neatly chiseled on it. This I was satisfied, on sight, was one of the thirty capitals or heads of pilasters formerly set in the Nauvoo Temple. On asking a bystander, I ascertained that it was. Whether it had been taken from its original position, and removed there as a mere curiosity, or

for its sculpture, or for a relic of "Mormon" industry, or whether for the use of the students of the Phrenological Institution, I will not pretend to say. Let it suffice that it was there, neatly set up in the front of the building, a relic of the arduous toil of the Latter-day Saints.

From Quincy I went down to Hannibal and visited Bro. Edward L. Page, an old member of the Church, who had staid back on account of poverty, but who expresses himself anxious to gather with the Saints. He has a wife and two children at home, and a son married, all anxious to gather.

From there I traveled up the St. Jo. road, visiting two brothers—one on, and the other near, said road; also stopped in Caldwell and Davies Counties, visiting family relatives. While at these points I gleaned some matters that I think best to communicate. Mr. Nelson Noah informed me that Milford Donihue was the man who killed Bro. Cary by striking him over the head with a rifle; he said he had heard Donihue speak of the circumstance at different times, and he acknowledged that he never saw a well day afterward, and Mr. Noah stated to me that he was fourteen years dying. He had eight children. One son was in Gallatin, County seat of Davies, at the time of the war, cheering for Jeff. Davis, when he burst a blood vessel, and was carried into a house and died immediately. Another son fell down in the road and never spoke afterward, and died in a short time. A third was imprisoned for crime, and died soon after getting out, a fourth was shot by a brother-in-law, and died of his wound. He had six sons in all, and all are dead. One daughter is an idiot and lives with her mother in Gallatin. The other daughter has a large family, who have a habit of using on each other knives and other weapons. One grandson went to the timber for a load of wood, and was run over by the wagon and crushed to death. Thus three successive generations are feeling the wrath of an offended God. Bill Pennington, leader of the mob from Livingstone County, took a dose of medicine from a physician, supposed to have been poison, and died within an hour. Neil Gillum was killed by the accidental discharge of a rifle; he was the leader of the mob from Platte County. His brother, Tesse Gillum, died of paralysis, a confirmed lunatic. Dick Weldon died of delirium tremens (or snakes in his boots). His son was found dead by the side of the road with a hole through his body, my informant said, sufficiently large that a man could pass his hand through it. By gathering information from different persons all agree in this one point that nearly all have died by violent means. Many were among the bushwhackers of Missouri, and many have been found dead in the brush, or other private places, and what few remain are nearly all under the ban of the law, for bank robberies, murder, horse stealing or other evils. In fact, according to the information that I received, no people on the earth have filled up the catalogue of crime more thoroughly than the Missouri mob, even since our expulsion from the State.

I met a clergyman on the cars as I was leaving Caldwell, and in conversing with him a short time, although he was very bitter against the Saints, he said he wished to give them all the credit that was their due; and said they had done more to build up that country in the short time they resided there, than the mob who drove us from there had ever done. I also ascertained that the people living on "Mormon" lands will not give a clear title to such, but quit claims with reference to "Mormon" titles. I learned the same of lands at Nauvoo also. When interrogated as to whether we intended to come back and claim our lands, I replied, "Most assuredly we do."

There is more than one way of talking on the subject of religion, and a better way, evidently, than the old English lady had found whose husband lay wasting under a lingering disease. The rector expressed a hope that she sometimes spoke to him of the future. "I do, indeed, sir. Often and often I wakes him in the night and says, 'John, John, you little think of the torments as is preparing for you.'"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, OCTOBER 1, 1872.

DIVISION DIVIDED.

THE evils of a divided Christian Church have long been recognized and deplored by worthy persons who had in mind the picture of unity presented in the history of the Church organized by Jesus and his Apostles. Such persons with commenable zeal have made many efforts, by organizing Evangelical Alliances and other modes to bring about that Christian unity so strictly enjoined in the Divine Word. But all such efforts, notwithstanding the good motives of their originators and supporters, have signally failed. This division, among the more worthy of Bible believers, is acknowledgedly disgraceful, and derogatory to the character of Christianity. It is used as one of the most potent arguments of the sceptic against the divinity of modern Christianity, and as a consequence, they say, the book on which this Christianity is founded must be destitute of divine origin.

Efforts to bring about the unification of the sects of modern Christianity continue. But increasing division is manifest. Indeed these two opposite principles are sometimes manifest at one and the same time amongst the same body. This was instanced in a forcible manner in the Old Catholic Congress recently held in Cologne. On Sept. 21st, some four hundred deputies from different parts of Christendom met in Congress at Cologne. These were principally professors of the Roman Catholic sect of the Christian religion, though not altogether, for representatives of other sects were present, amongst whom figured conspicuously the Bishop of Lincoln and Dean Stanley of Westminster, High Churchmen of the State Church of England, Councilor Bluntschli, a member of the German Evangelical Church, M. Zamschew, rector of the Ecclesiastical Academy of St. Peteraburg, and the Rev. Mr. Langton, Anglican clergyman from Florence, in Italy. But while representatives of different sects attended this Congress of "Old Catholics," as they call themselves, and thus show the effort at unification, these very Catholics met as a Congress of reformers protesting against some of the essentials of the Roman Catholic faith, particularly against the dogma of the Pope's infallibility. It will be remembered that two years ago an Œcumenical Council of the Roman Catholic sect held its sessions in Rome. At this council the tenet that the "Visible head of the Church, the Pope, cannot err on church questions, and is altogether infallible," was discussed, and after an elaborate consultation the question of the continuance, or the discontinuance, of this dogma of infallibility was submitted to vote. A majority voted that it should be an essential article of faith among all good Catholics. A respectable and influential minority of eighty eight, opposed and voted against this tenet. Such lights as Dr. Döllinger and Pere Hyacinthe took a firm stand against the continuance of this

dogma, and with others have made many dissentients. These it is that form the body called "Old Catholics," maintaining that in the early history of the Romish Church the doctrine of the infallibility of the Pope was not known. As a consequence of their secession, they have been excommunicated by the authorities of the Roman Catholic Church. They ignore this right of the Pope and his followers, and in effect pass resolutions that they have preserved their fidelity to their religion; and it is the Pope and the Vatican bishops and clergy who are unfaithful. This position is manifest from the following brief summary of their resolutions:—

Those priests who have been suspended or excommunicated because of their fidelity to their religion, are qualified to exercise all pastoral functions; not only can they validly administer the means of grace employed by the church, but they are permitted so to do in consideration of the conditions of our need caused by the Vatican bishops and clergy, and in cases of necessity must consider themselves as bound to administer them.

Wherever the necessity is felt, the Catholics who have remained true to the old faith are justified in organizing a regular pastorate, by the appointment of a priest. Under the present circumstances such a priest can, even without institution, and in spite of the prohibition of the bishop fallen from the old faith, perform all pastoral functions.

The carrying out of reform in the department of discipline and worship remains for the future. For the present a wholesome and unquestionably justifiable reform will be attained by the abolition of surplice fees, stipends for the mass, and the avoidance of the nuisance and outgrowths of the system of indulgences, the veneration of the saints, the scapulary, medallions, &c.

The congress elects a committee of seven members, of whom three shall be theologians, two canonists, and two laymen. They shall take all preparatory measures for the election of Bishops. They consider the Bishops who have adopted the Vatican innovation, and their organs, as deprived of every jurisdiction over the Old Catholics, who without this are declared in the Vatican decrees as not belonging to the New Catholic sect.

Thus we have another sect added to the six hundred and upwards before existing of the sects composing modern Christianity.

And here comes the effort at unification on the part of these reformers.

The congress reiterates the expression of hope for a reunion of the now divided Christian confessions. It expresses the wish that the theologians of all confessions may direct their attention to this point, and elects a committee, to which the commission is given—

To put itself in communication with the already existing (or those in course of formation) societies for the removal of churchly schism.

So that here we find side by side in the same conclave, division proclaimed and unification invited. The "New Catholics," *i. e.* the Pope and his Vatican followers, of course excepted unless they give up their cherished dogma of infallibility and make other concessions.

Thus so-called Christianity goes on increasing in revolt and yet showing a paradox by aiming at union; multiplying in division instead of attaining to the unity of the faith, so earnestly taught, and so prayerfully sought by the Lord Jesus when he was on earth. "Neither pray I for these (Apostles) alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."—John xvii., 20-21.

Truly history repeats itself. As Israel of old turned to perverse ways and would not listen to the warning voice of God's Prophets, so is it in these days

with modern Christianity. Jeremiah speaking to the Jews in the 8th chapter says, "Why then is this people slidden back by a perpetual backsliding? They hold fast deceit, they refuse to return. I hearkened and heard, but they spake not aright, no man repented him of his wickedness, saying, 'What have I done?' every one turned to his course as the horse rusheth to the battle. How do ye say, 'We are wise, and the law of the Lord is with us?' Lo, certainly in vain made he it; the pen of the scribes is in vain. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord, and what wisdom is in them. * * Is there no balm in Gilead? Is there no physician there?" Without revelation in our own day from God there is no balm. Without God in our own day sends his servants there is no physician. There is no power in man with all his wisdom, intelligence and learning to find out God or gain a knowledge of his ways; unless "God *himself* conducts the plan, the best concerted schemes are vain."

Latter-day Saints lift up your hands and rejoice in the goodness of the Lord God of Israel who has spoken in these last days. Rejoice that you are privileged to obey his holy word and have thereby been adopted into the family of faithful Abraham, that, as Paul writes in the second chapter to the Ephesians, "Ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

J. G. B.

APPOINTMENT.—Elder John Mendenhall is appointed to take charge of the Nottingham Conference upon the departure of Elder Thomas Dobson; and Elder Dobson is requested to give Elder Mendenhall all needed instructions.

ABSTRACT OF CORRESPONDENCE.

AMERICA.—Advices received from St. George, Utah, under date of Sept. 1st, state—During the last four days we have had more rain than has fallen here the past three years. Considerable damage has been done. The dams in the mill stream at Washington, belonging to the Z. C. Rio Virgen Manufacturing Company, have been damaged to the extent of $500. The Santa Clara flume and irrigating canal has been damaged about $1700. Fruit has been injured, and parts of orchards have been washed away by the floods caused by the heavy rains. Indians have been more than usually insolent the past summer; but by the firm, wise policy pursued by President Erastus Snow, serious trouble has been averted. A company of U.S. troops were expected to arrive at St. George during the autumn. It was understood to be the intention of the government to make a Transfer Freight Station there, and to open a road from St. George to the mouth of Grand Wash, on the Colorado river, and from there on to Prescott in Arizona. This station and road, when completed, will be used for all the government freight destined for the different military posts of Arizona.

BIRMINGHAM DISTRICT MEETING.—Elder Charles H. Wilcken, President of Birmingham Conference, caused a District Meeting to be held at Hockley Chapel, Birmingham, on Sunday, September 22nd. Addresses were delivered

by President Carrington, and by Elders J. G. Bleak, Thos. Dobson, John Neff, Ralph Harrison and John H. Burrows.

The attendance at the meetings was very good indeed, and the close attention paid by the congregations exhibited the deep interest they took in the instructions imparted to them.

On Monday evening, the 23rd, a concert was given under the direction of brother Coleman, which contributed much to the social enjoyment of the goodly number present.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

CONTINUED FROM PAGE 621.

Luke Johnson was chosen one of the Twelve Apostles when that quorum was first organized at Kirtland, Ohio. He afterwards fell into darkness and was cut off from the Church. John E. Page was chosen an Apostle in his stead. When Luke came to Nauvoo for the purpose of making confession and joining the Church again, he heard that Page was there. He did not, however, know that Page was an apostate. He thought that, as he had been ordained in his stead, he would call upon him and have some conversation with him. Page did not recognize him. "Why don't you know me?" said Luke. "No,' replied Page. "You are my successor in office," continued Luke, "and I am come to call you to an account for your stewardship." Page colored up and hung his head. Luke Johnson had intended to have an innocent joke with him; but in place of a joke it proved a most cutting condemnation to Page, the more so because Luke was ignorant of Page's real position.

The exposure to which the Saints were subjected while encamped at Sugar Creek, and afterward while traveling from that point westward after the spring opened, was very great. They were imperfectly clothed, the wagons were only partly covered, and many had no tents, food also in some instances was scarce. Their condition was in many respects a dreadful one. The cold had been so severe while they were encamped at Sugar Creek that the Mississippi river was frozen over; they were also exposed to fierce winds and to snow; and, afterwards, when the winter broke, they were often drenched to the skin with rain which poured down in torrents, and soaked the ground so thoroughly that it made traveling very laborious and trying to man and beast, and frequently tents had to be pitched in the mud, as there was no dry spot to be found. These hardships would have been unbearable to a people who had suffered less than the Saints. But they had endured so much at the hands of the wicked that they were glad to get away from them and leave them to themselves. The mob had killed their beloved Prophet and Patriarch and many of their brethren; they had burned their houses and other property, had mobbed and harassed them and had continually sought the lives of the Apostles and other servants of God. They would not suffer the Saints to live in peace and worship their God according to His commandments. On this account Nauvoo and the surrounding country, though filled with rich farms and beautiful and comfortable homes, had no attraction for a people who loved their religion as the Saints did; and, therefore, they gladly left all their pleasant places, and started into the wilderness. The fatigue, exposure and hardships they endured there were sweetened by the calm, undisturbed worship of God. Peace reigned in their bosoms, in their wagons and tents, and in the camp, and they were happy. The Lord gave them strength according to their day; He poured out His Spirit upon them, and the wilderness had no terrors for them.

They joyfully pressed forward, confident that He would lead them to a land where they would be far removed from their former enemies, and where they could dwell in peace and safety.

In looking back at those days from our present standpoint, how plainly is the hand of God seen in all the events that then transpired! The mob thought they were achieving great victories over the Saints in killing some of them, destroying their property, harassing them and striving to take the lives of President Young and the other Apostles. When they had forced them to leave Nauvoo they rejoiced exceedingly. Like the Jews who killed the Lord Jesus, they thought they had gained a wonderful victory; but, like the Jews, they little thought their acts would be overruled in such a way that they would strengthen and help forward the cause they were designed to destroy. Yet so it was. How many of the Saints, do you think, possessed sufficient faith to leave a country where they were thriving, multiplying comforts around them and growing wealthy and where they were not disturbed or threatened in their worship of God? Especially to start out into the wilderness, and endure all the privations of a long journey into a desert land. Many would have been reluctant to have done so; many more would probably have refused to do so; and it is likely that but few would have had faith enough to have started and gone through. But the conduct of the mob made every true Latter-day Saint feel glad to have the opportunity to leave Nauvoo. It was looked upon by such as a privilege to go westward. So that you see God overrules the conduct of the wicked for good. He leaves to them their agency to do good or to do evil as they may choose; but orders the results so that His purposes are fulfilled and His name glorified. The wicked acts of the mob had the effect to prepare the Saints for the journey before them, to make them enter upon it gladly and to endure it patiently. But are there any thanks due to the mob? No; they intended to destroy the work of God, and He will hold them accountable and punish them severely for their wicked and cruel conduct. The Saints had the right, under the constitution and laws, to live in peace; they had bought and paid for their lands, and were entitled to all the blessings and privileges of the country and government. But their enemies saw that they were prospering; they became envious of them; they determined to uproot them, and the results of that attempt are before us.

Notwithstanding the exposure, the people generally were healthy; there were but few deaths. Elder Orson Spencer was called upon to part with his beloved companion, the wife of his youth and the mother of his children. A nephew of President Young, Edwin Little, was also called away. He was attacked with fever and cold on his lungs, at Sugar Creek.

A circumstance occurred after the camp reached Richardson's Point, which, if related, may be of interest to our readers. One of the brethren left Camp to go back and bring forward a load for one of the Saints. After starting, one of his horses sickened and he had to stop. He and one of the brethren who was with him were prompted to lay hands on him. They did so, and the horse recovered immediately. After traveling about two miles the horse was again attacked and more violently than before. They tried to give him medicine, but could not get him to take it. He lay as if dead. One of the brethren, however, said that he thought there was still breath in him, and proposed to lay hands on him. Some of those present doubted the propriety of laying hands on an animal; they scarcely thought it right. The owner of the horse quoted the words of the Prophet Joel, that in the last days the Lord would pour out His spirit on all flesh. This quotation satisfied them, and six of them laid their hands on him, prayed for his recovery, rebuked the evil influence that was preying upon him and commanded it to depart. The horse immediately rolled over twice, sprang to his feet and was soon well. The next morning he was harnessed, helped draw a good load and worked as well as ever. That was a time when a horse was very necessary for

service; the people had none to spare, and no money to buy more; the brethren who were there doubtless felt that they were in a strait; they exercised great faith and the horse was healed.

[NOTE BY THE EDITOR OF THE JUVENILE INSTRUCTOR.—In the Chapters from the History of the Church published in the last number on page 620, in speaking of the camp moving from Sugar Creek, it is stated that "on the first of January the camp renewed its journey, traveling in a north-westerly direction."

This date should be on the first of March. By mistake the word January was printed in the stead of March.]

UTAH NEWS.

The *Deseret News* furnishes the following items—

INDIAN RAID.—It will be seen by the following that the Indians south are still on the rampage :—

"Spanish Fork, Sept. 1, 1872.

"*Editor Deseret News.*—Last night five Indians stole from this place seventeen head of horses and three colts, six head of which belong to Stephen Markham. The raiders drove them up Spanish Fork cañon. Some of the brethren went up the cañon to-day, to find out what direction they took, and, ten miles up found two of the poorest horses, which had been left behind.

"A. K. THURBER."

GONE EAST.—On Sept. 2nd, W. C. Staines, Esq., Emigration Agent, left for the East, to attend to forwarding the last of the present season's emigration.

CITY WATER WORKS.—On the morning of Sept. 3rd, at 10.30 o'clock, the ground was dedicated and broken for the construction of the City Water Works, at a point near City Creek, designated as the site of the pressure tank. There were present on the occasion, Ex-Governor Brigham Young, Hon. George A. Smith, Mayor D. H. Wells; of the City Council, Aldermen Isaac Groo, N. H. Felt, Theo. McKean, A. C. Pyper, J. F. Smith, and H. Grow; City Recorder, Robert Campbell; City Treasurer, Paul A. Schettler; City Marshal, J. D. T. McAllister; Captain A. Burt, of the police force; Surveyor General, J. W. Fox; W. J. Silver, Engineer of the Works; John Sharp, Superintendent U.C.R.R.; Feramorz Little, Superintendent U.S.R.R.; and Hon. Warren S. Snow, of Sanpete. After the dedicatory prayer by Alderman Groo, the first shovelful of earth was removed by Mayor Wells, who was followed by Ex-Governor Young and the others of the company. Remarks were made by Mayor Wells and Hon. Geo. A. Smith, after which most of the company returned to the city, leaving the surveyor and others to prepare the ground for the immediate prosecution of the works. Thus has been fairly inaugurated the construction of the City Water Works, which, when completed and brought into use, will be a very great convenience, long needed, both for domestic and other purposes.

A NEW DAILY.—We understand the Ogden *Junction*, now published semi-weekly, will resolve itself into a daily on or about September 16th. Success to the enterprise!

FATAL ACCIDENT.—Franklin, Oneida Co., Idaho, Sep. 4, 1872.—*Editor Deseret News.*—On Saturday, August 31st, Joseph Mathew Martin Perkins and Jordon Hickman were hunting, and went to a thicket of cherry bushes with the intention of plucking some berries. The last named laid his gun down, whilst the first mentioned stood above the thicket in the attitude of loading his weapon. The latter not having any caps, went towards Hickman's gun with the intention of getting a cap. He laid hold of the gun by the muzzle, dragging it towards him. The piece was discharged, the ball passing

through the palm of the hand and lodging in the pit of the stomach, killing him instantly. The deceased was the son of Joseph and Margaret Perkins, was born at North Ogden, aged 15 years, 11 months and 6 days. He was highly esteemed by all who knew him, as an exemplary boy in all his habits, and leaves a large circle of friends and acquaintances to mourn his loss.

FATAL AFFRAY.—On the night of Sept. 3rd, Wilford Tibbetts attacked two young men in the 2nd Ward, named respectively Whiting and Wilson, with a hay-rack stake. Whiting was knocked senseless, and Wilson, after being struck, ran. Tibbetts pursued him, whereupon Wilson turned and shot him with a pistol; he died on the following evening. We are informed that he retained his senses to the last, and up to a few minutes before he expired, expressed a belief that he would soon recover. A *post mortem* examination of the body was made by Drs. J. M. and F. D. Benedict, who discovered that the bullet, glancing downward from the point of entrance, near the navel, to the right thigh, perforated the bowels eight times in its course. The opinion of Dr. J. M. Benedict, that the ball had lodged in the right thigh, proved correct, as it was cut out of that part of the body at the examination. The accused William Wilson was examined before Justice Clinton. The testimony showed in substance as follows: That Tibbits had been up town on horseback and when going down towards home had passed Whiting and Wilson with the two young ladies, whom he evidently knew they were taking home; that he got the stake of the hay rack and went to the residence of the girls with whom were Whiting and Wilson, taking the stake with him, having Miss Corbett in company, and leading his horse saddled and bridled as if he intended to mount and ride away immediately after the result of the quarrel which he avowed his intention of provoking; that on returning to the two young men, he, after a few words struck Whiting with the stake, knocking him insensible, and turned and struck Wilson, knocking him down; that Wilson drew his pistol which was accidentally discharged; that Wilson ran, some forty to fifty feet, and turned, when he confronted Tibbits with the club raised to strike; and that he promptly fired, with the fatal result known.

Upon the conclusion of the testimony and arguments of counsel, the court discharged the prisoner, holding that the homicide was justifiable, having been committed in self-defense.

Tibbitts' animosity appears to have been caused by some remarks previously made by Whiting.

The *Salt Lake Herald* furnishes the following:—

INDIAN MATTERS.—General Morrow reached Mount Pleasant, Sanpete, on Sunday, the 1st Sept., having been eight days in the mountains, making a very fatiguing march, but failed to find the Indians. He disposed his men on the campaign to the best advantage, and has heard of some chiefs yet in the mountains who express a willingness to meet him in council, which he is endeavoring to arrange.

Mount Pleasant, Sanpete, Sept. 7.—Gen. Morrow's camp is half a mile east of town. He has troops stationed at Manti also, Lieut. Robinson commanding at that point. Major Gordon, with a company of thirty men and a good guide, Col. J. L. Ivie of this place, started yesterday morning on a scout from Gunnison. They will go through Thistle Valley and east through the mountains to the head of Soldier's Fork, and down to Springville. They took rations for fifteen days. Lieut. O'Brien with twenty men left Fairview on the 2d inst., following the Indians who stole the forty head of horses from Fountain Green on the night of the 1st instant. Gen. Morrow has scouting parties out from this point all the time. A party from the command at Manti will start out to-morrow. One Indian came into Spring City yesterday, reported friendly, and that other prominent Indians were in the mountains. Gen. Morrow sent Indian interpreter A. J. Allred with this Indian, and a man or two, to bring them in. But they have not yet returned.

Since the above, Lieut. Robinson telegraphed Gen. Morrow that Tabiona and seven of his Indians were in his camp. The General directs Robinson to bring them with his command to this place at once.

After the arrival of the Indians Gen. Morrow held council with the chiefs Tabiona, Angitzeb, White Horse Chief, and others, representing about 100 Indians. The words of Gen. Morrow were firm but kind and friendly, in regard to their returning to the reservation. The Indians spoke of promises which their fathers at Uintah had made them, not being kept, and the suffering of themselves and papooses in consequence, but hoped the same would not occur again. They manifested the utmost confidence in the words of Gen. Morrow, who pledged his word that they should be furnished with all the necessary provisions on their way to Uintah and while they remained, but should they be found away from there, without written permission from their agent, he should treat them as hostile. They all agreed to return immediately to the reservation, but if food, &c., were not provided them on their arrival, they should return. The necessary papers were signed by the chiefs, and the council broke up with friendly feeling. There were present several officers of Gen. Morrow's command, President O. Hyde, Bishops Seeley, Tucker, Olsen, Col. Allred, and a great number of citizens.

Mount Pleasant, Sept. 7, 2:25 p.m., 1872.

Dr. G. W. Dodge, Salt Lake,

Held a council to-day with Tabiona, White Horse Chief, and Red Lariet. They agree to go to their reservation. About one hundred Indians were represented. I regard this as the virtual settlement of the trouble here.

HENRY A. MORROW,
Lieut.-Colonel, etc.

A still later dispatch received by Dr. Dodge contains the following:

The council to-day was a great success. If you do not fail I am confident I have placed matters on a firm basis of peace. I will be in Salt Lake on Monday evening.

H. A. MORROW.

The words "do not fail" refer to the forwarding of supplies; and Dr. Dodge is emphatic that he will not fail. It was a short campaign, a bloodless one, and so far successful; and if these comprise the Indians that were making trouble south, the people of the Territory, as well as those who directed the movements, will have reason to congratulate themselves on the result.

PROGRESSING.—We understand that the Utah Southern Railroad Company have their road completed to within about six miles of American Fork. At this rate of progress the good people of Utah County will be able to come to the October Conference by rail from American Fork.

Bishop John Sharp, general superintendent of the Utah Central Railroad, leaves this morning, Sept. 5th, for the east, to purchase iron sufficient for the Utah Southern to lay the track to Payson. Superintendent Little is pushing work on the U. S. R. R. with a vim.

Smythe is at Manti, the county seat, awaiting his trial, which comes off in two weeks, perhaps sooner.

Some wag tells a story to the effect that two young men sailing recently in Delaware Bay were overtaken by a squall. They had been inside of Nazareth Methodist Episcopal Church, Philadelphia, and knew something of how religious services were conducted. As it appeared that their little boat was near capsizing. "Bill," one said to the other, "this is serious business, can you pray?" "No, I can't; I've heard Joe do it, and I've listened to Post, but I can't do it myself." "Well, you can sing a hymn, can't you? Do something." No, I can't sing here. How can I sing when this boat may at any moment drown us both?" "Well, we must do something religious. If you can't pray and can't sing, let's take up a collection." To this Bill consented. In his companion's hat he deposited thirteen pennies, a corkscrew and a broken-bladed knife. They must have reached shore in safety, for otherwise this true story could never have been told.